

brethren, too, are, I believe, men of the right stamp; they never shrink from whatever of scorn may fall to their share, and are always ready for their work. The younger of the two has now taken the place of my husband, and is listened to, apparently, with great interest and attention. Oh that this day may be the birthday of many souls, or, at least, the breaking of some of satan's bands! We have been out nearly three weeks, and this is the farthest market but one to which we shall extend our journey; but not the last by any means. We expect to turn our boat on Monday evening, and then take in markets that we did not fall in with when coming up; so we shall probably be out two or three weeks longer. We enjoy our old life again very much, and my good husband is just in his element. It is his only regret that such a short part of the cold season remained to us after we left Calcutta. I wrote a note to dear Mrs. W. last mail. I was quite ashamed to send such a shabby affair, but did not like the mail to go without a proof in some shape that you were not forgotten by us in our wanderings. We met with a gentleman the day before yesterday at an indigo factory (a nephew of the Rev. Mr. Hoare, of Barkby), who kindly offered to send our letters to the post—a favour for which we are very thankful, and of which we hope to avail ourselves on our return: for our dear children in England would be sadly disappointed if a letter did not arrive at the proper time. We have good news of the darlings, for which we are very thankful to the Giver of all good. If you should feel disposed, and have a little leisure to write a few lines to them, I should be grateful, and they would be delighted.—The preaching is over, and we are going to take a walk.—Monday, Feb. 2. We went a short walk through the market and to the next village. It was nearly dark when we returned, and just as we were going to our boat a respectable man, a Brahmin, came to ask my husband to go to his house to converse about those things of which he had been speaking. He went, and found about twenty Brahmins assembled, and enjoyed a most interesting conversation, which gave him so much pleasure that his heart was quite refreshed. Margaret sends much love and many kisses to you all; she is very happy, and cheers our hearts much. Do write us a line if you can. You can scarcely imagine how we miss our precious children. My heart seems almost broken sometimes, but we try to lay our burden upon that gracious Friend who has promised to sustain us. Remember us in your prayers. Give our united and best love to all."

BAPTIST MISSIONARY SOCIETY.—*The Annual Services.*—There will be an introductory prayer meeting at the Mission House, presided over by Dr. Hoby, on the morning of April 23. On Lord's-day, April 26, sermons will be preached on behalf of the society at the various chapels in London. The annual meeting of the members of the society will be held in the library of the Mission House on Tuesday morning, April 23. The Rev. Jonathan Watson, of Edinburgh, and the Rev. W. Brook will preach the annual sermons on Wednesday, April 26, the former at Bloomsbury chapel, the latter at the Metropolitan Tabernacle. The annual public meeting will be held at Exeter Hall, on Thursday morning, April 30. Chair to be taken by Joseph Tritton, Esq., of London.

RELIGIOUS.

RICHARD WEAVER, the Converted Collier.—This zealous evangelist has lately visited Liverpool. We are told that "He preached seven times, viz., six times in Liverpool and once in Birkenhead; and, as might have been expected, to over-crowded congregations. The sermons were powerful Gospel addresses, terse and direct appeals to the heart, while the vivid death-bed scenes of believers and unbelievers thrilled the vast assemblies. He appears to have been a frequent visitor of the dying chamber, and much of his earnestness, no doubt, arises from the realities and solemnities of such scenes. Whatever may be said as to the style of his preaching, judging from what I saw and witnessed, I cannot but think that great good is done. Eternity alone will reveal the fruits, but immediate results testify to its being owned of God. After-meetings were held at the conclusion of each sermon; many anxious souls remained for conversation; and I doubt not many found peace, while large numbers went away deeply affected, and who, it is to be hoped, will be converted. I know many good people take exception to these after-meetings, alleging that they have no confidence in professions of conversion then made; but why should we doubt? Rather let us believe the promise that God's Word shall not return unto Him void. No christian believes in mere man's converts, but all believe and rejoice in God's converts! let us then pray that by whomsoever the truth is preached, the Lord will work to the salvation of souls after every meeting. For my part, I think it would be well if, after the ministrations in our chapels, meetings for conversation and prayer with anxious souls were held. We should then be looking for blessing, and might reap far more abundantly than

we can either ask or think. Would that we had more desire for the conversion of our fellow-men and more faith to prove that God is faithful to His Word."

POWER OF PRAYER.—In the last report issued by George Müller, the founder of the Orphan Houses on Ashley-down, Bristol, the following paragraph occurs:—"Without any one having been personally applied to for anything by me, the sum of £158,732 11s. 6½d. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the houses already built. It may be also interesting to the reader to know, that the total amount which has been given for the other objects since the commencement of the work amounts to £283,731 6s. 10½d.; and that which has come in by the sale of Bibles, since the commencement, amounts to £2,830 11s. 11½d.; by sale of tracts, £4,847 16s. 0½d.; and by the payment of the children in the day-schools, from the commencement, £9,468 8s. 6d. Besides this, also, a great variety and number of articles of clothing, furniture, provisions, &c., have been given for the use of the orphans."

VOLUNTARIISM IN AUSTRALIA.—From the *Sydney Herald* of Jan. 21st, we copy this paragraph. "The system of voluntary support to public worship was strikingly displayed at St. Mary's Episcopal church, Balmain, on Sunday last. The officiating clergyman, the Rev. Thomas Smith, at the close of the sermon, made a short but striking appeal to the congregation, on the scandal of having a debt of £1300 upon the church—appealing to their love of Christ and the ordinances of his holy religion. The result was, that one gentleman tore a blank leaf from his Prayer-book, and gave a donation of the whole £1300. The general collection was to be given to church purposes. It is scarcely necessary to say that the princely donation was that of Mr. E. W. Cameron, of the firm of T. S. Mort & Co." Elsewhere it is stated that Mr. C. had already given £500 to the same object.

GENERAL.

THE REV. W. BROCK ON SLAVERY.—The young men of Bloomsbury Chapel were somewhat struck on Sunday morning by an announcement from the Rev. W. Brock, that he had a most earnest desire to address them on Monday evening. When the time came the body of the chapel was well filled with young men, evidently wondering what it was their pastor had so

weightily upon his mind. It turned out that it was the subject of slavery in America; the rev. gentleman declaring himself concerned in the virtual sympathy with the manstealer which the young men of London were so generally expressing. Having adduced from official documents evidence of the inherent and enormous iniquities of the slave system, and having shewn that the Southern Confederacy would be based avowedly upon its maintenance and perpetuation, Mr. Brock appealed to his audience against fellowship with the Confederacy. All partisanship with the North was disclaimed, the object of the lecturer being simply the communication of trustworthy information on the whole case.

A MAN WHO HAS RISEN.—One day there came to New Cross-street, a youth, one of a class known in those days as a "big piece." He told them that two of the newsvendors had just been taken to the New Bailey, and added to this effect:—"If I had something to start with, I would go out and sell them; for if they put me in prison they would have to keep me." George Lomax took round his hat, half-crown was raised; the lad was furnished with a supply of papers, went out, sold them, took care of the profits; and so on from little to more, till, by dint of industry, steadiness, and an aptitude for business, he achieved a position in society. The lad's name was Abel Heywood; and he is at the present moment the mayor of Manchester.

A VERY REMARKABLE INCIDENT was reported from Nottingham a few weeks ago. The union between a very aged family consisting of two brothers and a sister, was broken on Wednesday week, by the death of one brother, aged eighty-four. An hour afterwards the second brother, aged eighty, followed him, and on Monday the last surviving member, the sister, died, aged eighty-eight.

SMOKING AND DRINKING.—An idea of the smoking and drinking propensities of the country may be formed from Parliamentary returns just issued. The tobacco duties last year produced £5,714,448, only £157,708, being paid on manufactured tobacco and snuff. The duty on spirits for the same period amounted to £6,301,343; and the wine duty to £1,128,605. Independent of the excise duty on malt, or licenses for the sale of beer, we have a total of £13,039,296, of taxation from smoking and drinking.—*London Review*.

THE NUMBER OF LETTERS sent by the post more than doubled between 1847 and 1861, being 126 millions in the former year, and 274 millions in the latter.

ROYAL CORRESPONDENCE WITH JAPAN.—

The recently published official correspondence on Japan includes two Royal letters. One from the Tycoon to the Queen, introducing his ambassadors, whose descriptions were as follows:—"Takemochi Simod-zouke no Kami, our Foreign Envoy and Minister Plenipotentiary; Machudaira Yvami, no Kami, our Minister Plenipotentiary; Kioyok Noto no Kami, our Minister Plenipotentiary, &c." The other letter is the Queen's answer, which commences in the usual form, "Victoria, by the grace of God," &c., "Most High and Mighty Prince!" It expresses regret that "strict retirement" on account of "severe domestic affliction" had precluded the reception of the envoys "in person." But they had been "treated with the utmost attention and respect." The letter concludes by intimating that "with our cordial wishes for your Imperial Majesty's happiness, and the long continuance of your life and reign, we commend you to the protection of the Almighty. . . . Your Imperial Majesty's affectionate sister and cousin, (signed) Victoria R.; (counter-signed) Russell."

PAPAL BLASPHEMY.—The correspondent of the *Paris Presse* at Rome says, with regard to the confirmation of the Imperial Prince, that the Papal Nuncio has been directed by the Pope to assure the Emperor and Empress of the joy he would have "in himself causing the Holy Spirit to descend upon the head of the child destined by Providence to wear the finest crown in the world." It is thought, however, that the great age of the Pope will not permit a visit to Paris.

DOOM OF DISSENTERS.—An Essex letter acquaints us with the pranks of a High-Church curate, who has been assuring some of the people that in the day of judgment the church-goers will be found on the right hand of the Judge, while the frequenters of meetings and conventicles will be on the left!—*Liberator*.

THE CHURCH-RATE BILL.—The second reading of Sir John Trelawny's Abolition Bill has been fixed for Wednesday, April 29th, on which occasion a great struggle is anticipated. Mr. Alcock has postponed his Church-rate Bill to May 6th, and Mr. Newdegate his Church-rate Commutation Bill to the same date.

THE CORPORATION OF LONDON have resolved to present the Prince of Wales with the freedom of the city, in a casket value 250 guineas. The Prince Consort was a freeman of the city, and the honour, therefore, hereditarily belongs to the Prince of Wales.

REVIEW OF THE PAST MONTH.

Thursday, March 26th.

AT HOME.—The Royal Marriage between the Prince of Wales and the Princess Alexandra of Denmark has, during the present month, occupied the attention of all classes. The reception the Princess met with on the 7th was unprecedented, both as to numbers and enthusiasm, and the scene at the ceremony on the 10th at St. George's Chapel, Windsor, was one of surpassing splendour. The Queen witnessed the service from her private seat. The joy of the nation was overflowing, and in London led to serious loss of life among the crowds that choked the streets to see the illuminations. Prince Alfred was not present through illness at Malta, but is now better. The Royal Princess and Princesses from Denmark and Prussia have returned home. It is said that Her Majesty will receive the congratulatory address of the city of London on the royal marriage in state, for the first time since the death of the Prince Consort. We deeply regret to hear that owing to some change in the mode of relief, serious riots have just taken place at Stalybridge and Ashton. The rioters, it appears, were chiefly low Irish and rough lads—creatures who always love to be "in for a row." Indeed in Ireland on the wedding-day there were riots at Cork, because the Prince had married a Protestant!—Sir James Outram, who with Sir Henry Havelock took a prominent part in the suppression of the Indian revolt, died a few days ago, and was buried in Westminster Abbey.

ABROAD.—The greatest event abroad was one to which history, perhaps, cannot present a parallel. On the 3rd, the many millions of Russian serfs were set free. But this noble act of Russia was marred by such foul acts of tyranny in Poland, as excited the people to insurrection, and roused the indignation of Europe.—In America there is no hope that the war, which,

"Like a wounded snake, drags its slow length along,"

will soon be brought to a termination. The Senate and the Congress have closed their sittings, having first made ample provision both of men and money for carrying on the awful contest. Amidst the convulsions of their country two great and good men have departed to their rest—Dr. Robinson, author of "Biblical Researches," &c., aged 68; and Dr. Lyman Beecher, father of Mrs. Stowe and Henry Ward Beecher, aged 87. Grant Thornburn, too, a noted American character, has gone the way of all the earth at an advanced age.

Marriages.

Dec. 14, at Melbourne, Australia, by the Rev. D. Evans, baptist minister, Mr. Richard Hammond, of the above place, to Mary Ann, eldest daughter of Mr. Henry Hood, of Clifton, Gloucestershire.

Feb. 5, at the baptist chapel, Evenjobb, by the Rev. G. Phillips, Mr. William Jones, to Miss Sabina Evans: and Feb. 14, Mr. Henry Vockings, of Clungunford, Salop, to Miss Margaret Webb, of Kinnarton, Radnorshire, also Mr. Thomas Webb, to Miss Jane Jones, both of Gladestry.

Feb. 5, at Broadmead baptist chapel, Bristol, by the Rev. W. Brock, D.D., Mr. Henry G. Sanders, of Richmond Road, Bristol, to Mary Courtenay, daughter of Mr. G. Clarke, Sydenham Road, Bristol.

Feb. 17, at Spanish Town, Jamaica, by the Rev. James Watson, of Kingston, assisted by the Rev. J. M. Phillippo, and the father of the bridegroom, William Carey, eldest son of the Rev. John Clark, of Brown's Town, to Frances Jane, second daughter of William Eden, Esq., of Grand Caymanas.

Feb. 20, at the baptist chapel, Pellon Lane, Halifax, by the Rev. Thomas Michael, John Haggas, Esq., son of Wm.

Haggas, Esq., Keighley, to Miss Ann Fawcett, daughter of Stephen Fawcett, Esq., Halifax.

Feb. 26, by license, at Camden Road baptist chapel, London, by the Rev. F. Tucker, John Jennings, of Mildmay Park, Islington, to Frances, eldest daughter of Allan Templeton, Esq., of Northampton Park, Canonbury.

March 5, at the baptist chapel, Thames Street, Wallingford, by the Rev. T. Brooks, Mr. Joseph Poole, of Long Wittenham, to Miss Jane Bond, of Slade End.

March 10, at South Parade baptist chapel, Leeds, by the Rev. Dr. Brewer, Mr. Wm. H. Pullen, to Theresa, second daughter of Mr. W. M. Taylor.

March 13, at Heneage Street baptist chapel, Birmingham, by the Rev. S. Chapman, the Rev. Thomas Grove, baptist minister, Wednesbury, to Sarah, daughter of Mr. E. Shakespeare, Aston.

March 17, at the baptist chapel, Sawley, by the Rev. W. Underwood, President of the College, Chilwell, Mr. S. A. Bush, Byfield, Northamptonshire, to Grace, youngest daughter of the late Mr. Parkinson, of Wilsthorpe, Derbyshire.

Deaths.

Jan. 24, at Claybrook, after long suffering, Mr. John Barnes, aged 50, a worthy member of the baptist church, Archdeacon Lane, Leicester, and formerly of that at Austrey, of which his father was many years the pastor.

Feb. 2, Mr. W. Bieheno, for many years a member of the General Baptist church, Gosberton, Lincolnshire. He died in the faith and hope of the Gospel.

Feb. 8, at his residence, Driffild, Mr. Abel Holby, aged 40 years. He was for nearly fifteen years a deacon of the baptist church in that place, and much respected by all who knew him.

Feb. 12, at Tottlebank, near Ulverston, aged 21, Tom Ebenezer, eldest son of the Rev. T. Taylor, baptist minister.

Feb. 20, at his residence, Amlwch, Anglesea, George Palmer, Esq., aged 72, for upwards of forty years deacon of the baptist church, in that town, and a warm supporter of the cause of Christ in the island. He was much respected by a large circle of friends, and his death is deeply mourned.

Feb. 21, at Castleacre, Norfolk, in the 92nd year of his age, Mr. Thomas Clarke, for upwards of twenty years an exemplary member of the baptist church, leaving upwards of seventy children and grandchildren to regret their loss.

March 1, aged 71, Mrs. Morgan, widow of the late Mr. James Morgan, of Llandilo, Radnorshire, and sister of the late Rev. John James, baptist minister, Newtown. Mrs. M. had been a consistent member among the baptists forty-five years.

March 4, by a fall from his horse, Mr. Frederick W. Westley, of the firm of Westley and Co., Doctor's Commons, aged 31. He had long been a very useful and efficient member of the baptist chapel, Upper Norwood, under the pastoral care of the Rev. Mr. Tipple, and held several responsible offices in connection with that church. His death was instantaneous.

March 17, at his residence, New Basford, aged 80, the Rev. T. Lovekin, the beloved pastor of the baptist church, Old Basford, near Nottingham.

YOUTH'S MISCELLANY.

THE ROYAL MARRIAGE.

TUESDAY, MARCH 10, 1863.

THIS month is by no means a favourite with the British people. Winter has then scarcely resigned his cold and cloudy reign; and young Spring has done little more than throw a few flowers along our pathway. It is almost proverbially a rough and boisterous season, relieved by few days of clear and settled weather. Yet this was the month chosen for the celebration of the marriage nuptials of the Heir to the British Crown.

It is not our intention to give you any lengthy details of this auspicious event, as they have already been published in every newspaper in the kingdom. We shall only remind you that Albert Edward, Prince of Wales, the eldest son of our beloved Queen and her late husband the excellent Prince Consort, was born Nov. 9th, 1841. He was, therefore, twenty-one on the same day of last year. For reasons of state it is always deemed desirable that the heir to the throne should be married early. But the laws of England do not permit the royal family to marry into an English family. This, in former times, was the cause of favouritism on the one hand, and of jealousy on the other, among the nobility, and often resulted in contention and civil war. And hence it is that every member of our royal family must marry one who is a foreigner. Moreover, it is required that each of them marry a Protestant.

Hence the choice of the Prince of Wales was limited. The young lady must be fair to look upon, amiable, and accomplished, worthy to receive the title of Queen of England, whenever the best of Queens may be called to resign her earthly diadem for a crown of glory that fadeth not away.

Alexandra, daughter of Prince Christian, the brother of the King of Denmark, was selected, as the most suitable; and after the young Princess had been seen by the Prince and the Queen, the choice was confirmed.

The reception of the Princess at Gravesend, and in the streets of London, was extraordinary, we might say unprecedented. The day of the wedding was observed in village, town, and city, all over England, as a general holiday. The joy of the people was exuberant and universal.

The cause of these general demonstrations of loyalty ought to be noticed. The

admirable public and private conduct of our beloved Queen and her late excellent husband, produced these expressions of attachment and affection, heightened as they doubtless were by strong sympathy for the Royal Widow.

We have only to express our earnest hope that the Prince of Wales will, in future, walk in the steps of his honoured father, Albert the Good! Numerous addresses, expressive of the nation's hope, were presented to His Royal Highness. One of these was so very appropriate that we select a portion of it.

"The Crown of England never shone more brightly than since it has sat upon your Royal Mother's head. We have had in her a woman so truly a Queen that we have learned more than ever to estimate Royalty by the virtues that give it its real worth; and we do not say too much when we express our belief that you, Sir, from parental education—from your knowledge of what is required in great princes—from the experience you have gained by travel in other countries—and above all, from the disposition you evince to gain the love of a generous people by amiable and grateful actions—will fulfil, by God's blessing, in after days, the expectations we now fondly cherish.

No prince ever entered on a path so brilliant as yours, amid more hearty rejoicings on the part of a people. The nation is yours to love and to support you, and your Royal Highness will remember what a nation you will have hereafter to govern; and what a strength to a throne the love of a nation is.

We shall look to your Royal Highness to cherish for us all that belongs to our Protestant throne, our scriptural religion, our famous constitution, and our great national liberties; and, although we most ardently hope, concerning your Royal mother, that the sun of her glory, emerging from the cloud that now hangs over it, may shine upon her truly loving subjects with increasing splendour for very many years yet to come, we pray God to bless your Royal Highness with all wisdom and all grace, so that when you come to reign, you may worthily sway the greatest of all sceptres over the first of all nations."

WELCOME TO THE PRINCESS.

BY ALFRED TENNYSON, PORT LAUREATE TO HER MAJESTY.

SEA-KINGS' daughter from over the sea,
 Alexandra!
 Saxon, and Norman, and Dane, are we,
 But all of us Dances in our welcome of thee,
 Alexandra!
 Welcome her, thunders of fort and of fleet!
 Welcome her, thundering cheer of the street!
 Welcome her, all things youthful and sweet,
 Scatter the blossom under her feet!
 Break, happy land, into earlier flowers!
 Make music, oh bird, in the new-budded bowers!
 Welcome her, welcome her, all that is ours!
 Warble, O bugle; and trumpet, blare!
 Flare, flutter out upon turrets and towers!
 Flames, on the windy headland flare!
 Utter your jubilee, steeple and spire!
 Clash ye bells, in the merry March air!
 Flash, ye cities, in rivers of fire!
 Welcome her, welcome the land's desire!
 Alexandra!

Sea-kings' daughter, as happy as fair;
 Blissful bride of a blissful heir;
 Bride of the heir of the kings of the sea,
 A joy to the people and joy to the throne,
 Come to us, love us and make us your own;
 For Saxon, or Dane, or Norman we,
 Teuton or Celt, or whatever we be,
 We are each all Dane in our welcome to thee,
 Alexandra!

A NATIONAL ANTHEM FOR MARCH 10, 1868.

BY THE REV. THORNTON SMITH.

Hail to the nuptial day!
 Let hearts and voices say,
 Rejoice! rejoice!
 Behold the youthful bride,
 Of Denmark's house the pride,
 To England's Prince allied—
 His happy choice,
 Before yon altar fair
 They stand—the Royal pair,
 In purest love;
 And from the glittering throng
 Of loyal hearts and strong,
 Rises the lofty song,
 To Heaven above,
 God's blessing on you both!
 And, as ye plight your troth,
 May Heaven's own light
 Pour its bright beams and shine
 With radiance divine,
 Albert, on thee and thine,
 In power and might.
 But, ah! amidst the scene,
 Sits our most gracious Queen,
 In widowhood:
 One noble form not there
 The general joy to share,
 But gone, his crown to wear—
 "Albert the Good."

Great God of truth and love,
 Who from thy throne above
 Dost all sustain,
 Let this glad day be blest,
 And fill the Royal breast,
 So long by grief oppress,
 With peace again!
 And with true happiness
 The bride and bridegroom bless,
 And let them be
 Called in their time to reign
 O'er England's wide domain,
 Her glory to maintain,
 The great—the free.
 Britannia! lift thy voice,
 Let all thy sons rejoice,
 And daughters fair;
 Auspicious is the day,
 Nor shall it pass away,
 But in our memory stay
 From year to year.
 God save our noble Queen,
 Smile on Victoria's reign,
 God save the Queen;
 On Prince and Princess pour
 Thy gifts, and evermore
 Uphold them by Thy power;
 God save the Queen!

THE
BAPTIST REPORTER.

MAY, 1863.

SLAVERY IN AMERICA AT THE REVOLUTION.

THE question of slavery in the once United States of the North American continent has now attained to such colossal proportions, and assumed such a threatening aspect towards the liberty of the human species—especially of men who labour for their bread, of every shade of skin—that the friends of freedom may naturally be led to inquire how, and under what peculiar circumstances, this Monster had its origin and nursery.

Before the present dreadful contest between the slave states and the free states had commenced, Mr. William Chambers, of the firm of W. and R. CHAMBERS, of Edinburgh, the eminent publishers, visited that country, and on his return wrote and published a small volume,* with a neat map of all the states and territories. The well-earned reputation of Mr. C. as a careful observer and an impartial recorder, is a sufficient guarantee for the truthfulness of his narrations. From his volume, which appeared in 1857, we select a portion of the second chapter, on "Slavery at the Revolution."

"In the dashing times which produced the Declaration of Independ-

dence, and opened up the most glowing anticipations of a political millennium, in which we were to 'hold these truths as self-evident, that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, LIBERTY, and the pursuit of happiness'—we say, in the midst of these announcements of a brighter day for hitherto down-trodden human nature, and of what was actually done towards founding a great republic, who could have foreseen that in eighty years the result would be a state of things in which a sixth part of the population would be slaves—human beings of every variety of complexion and diversity of intelligence, placed, from no fault of their own, on a level with the brute creation; and further, that this sorrowful and abject condition would come to be extended, perpetuated, vindicated as an essential element in civil society! The world, as it appears to us, has hardly awakened to a consciousness of this historical anomaly; and this is not surprising, for the Americans themselves are as yet only beginning to see the awkwardness of the dilemma into which they have allowed themselves to be drifted.

* American Slavery and Colour. London: Chambers.

It was from no qualm of conscience on the part of the committee appointed to draw up the Declaration—Jefferson, Adams, Livingston, Sherman, and Franklin—that the passages relative to slavery were struck out from the celebrated document. 'He [the king of Great Britain] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people, who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur a miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce,' &c. It was quite as well that these ungentle accusations should have been withdrawn, in consideration, as is said, for the feelings of southern members of the infant confederacy; that so there might remain no historical doubt of the fact, that Union was secured only by conciliating the more intractable order of slaveholders. Whatever, therefore, may be our surprise at the present anomalous complication of American liberty and slavery, the marvel would seem to be lessened by the explanation, that from the very commencement, on that memorable 4th of July, 1776, when the Declaration of Independence was signed in the city-hall, Philadelphia, there never has been a condition of universal freedom. The Declaration, doubtless, propounded the doctrine of human equality; but this document

never seems to have had the validity of law. At all events, as regards the principle of slavery, the lofty preamble of the Declaration about 'inalienable rights' has proved to be only a respectable piece of *Bunkum*—words which serve their purpose, and signify nothing.

At the opening of the revolutionary war, there were slaves in all the revolted colonies; even in Massachusetts, the land of the 'Pilgrim Fathers,' there were slaves, and sales of slaves too; though it is proper to add, that Massachusetts was the first to set the example of passing an act for general emancipation.

England, of course, must be charged with the crime of having introduced, in the first instance, the Africans as an article of merchandise into the plantations, against the repeatedly expressed wishes of the settlers, and of having fostered slavery till it took root as a social usage. Lawyers might now speculate on the question—whether, at the period of the revolutionary troubles, slaves could be legally held in the colonies? A short time previously, it had been decided by courts of justice, that a slave landing in England became free; and as the common law was extended over all parts of the realm, it is demonstrable that the maintenance of slavery in distant dependencies was, to say the least of it, open to challenge. The question was not, however, tried; and, as is well known, a vigorous English slave-trade was carried on for many years afterwards with the West Indies and other possessions—much to the profit of Liverpool and Bristol, and apparently to the satisfaction or indifference of all, except the few individuals who deigned to feel an interest in the unhappy objects of ruthless deportation—which individuals, as is usual in such cases, were set down as visionaries, crack-

* The first draught of the Declaration of Independence, embracing these erased passages, is shown in the rooms of the American Philosophical Society in Philadelphia, an institution founded by Franklin. It was the greatest archaeological curiosity (if such a term be allowable) which the present writer saw in the United States.

brained enthusiasts, who had no proper regard for national greatness.

When the House of Commons was at length induced, in 1792, to pass a bill for the suppression of the slave-trade, it was rejected by the House of Lords, on the ground of its damaging effects upon great commercial and colonial interests. As the famous abolition act did not pass till 1807, and the trade did not absolutely cease till the 1st of January, 1808—as, in fact, slaves were held in the colonies until our own times—and, what is still more to the point, as our continued national prosperity depends in no small degree on the purchase and manufacture of slave-grown cotton—the English have not much reason to be boastful on the subject.

For several years after the termination of the revolutionary war—1784 to 1789—the Americans had no proper federal constitution, and public matters were regulated during this interregnum by what was called the Continental Congress, sitting in Philadelphia or New York. To have anything like a correct notion of the American slave question, we need to look back to the operations of this august body. One of the subjects that fell under its discussion, was the management of certain western territories which several states relinquished for the benefit of the general commonwealth, in consideration that congress should liquidate debts and obligations incurred by these states during the war. The cessions were made on these terms; and congress henceforth exercised a direct sovereignty over large tracts of country, from which new states could be excavated. Plans for the government of the Western Territory occupied considerable attention; Mr. Jefferson apparently taking a lead in the business, and producing schemes by which slavery was never to be intuded into this vast region. A

proposal of this nature was lost on coming to a vote; but at length, in 1787, in the last continental congress, was passed an 'Ordinance for the Government of the Territory of the United States, North-west of the Ohio,' which embraced this provision: 'There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes, whereof the parties shall be duly convicted.' The enactment of this law, which will afterwards come frequently under notice, would seem to settle the point, that congress is entitled, among other regulations, to enjoin that slavery shall or shall not be a constituent element in the Territories under its special jurisdiction; yet no constitutional question has produced such angry discussion.

The circumstance of Jefferson not being able to carry his larger measure, which comprehended territories south of those just mentioned, shews that the leading men of the time were cramped in their benevolent efforts to extend the sphere of freedom. They were thoroughly aware that slavery in any form, or wherever situated, was a bad thing; and on suitable occasions they spoke plainly out on the subject. Not disguising the fact from themselves or from others, they nevertheless thought proper to temporise. Believing that any attempt at emancipation through federal agency would probably alienate slaveholders, and so jeopardise the consolidation of the States, they were inclined to leave the subject to the action of public opinion, of which there were hopeful symptoms. As early as 1775, the representatives of a district in Georgia passed a resolution, declaring their disapprobation and abhorrence of the unnatural practice of slavery in America—'a practice,' they say, 'founded on injustice and cruelty, and highly dangerous to our liberties, as well as lives;

debasement of our fellow-creatures below men, and corrupting the virtue and morals of the rest; and as laying the basis of that liberty we contend for on a wrong foundation.' Other anti-slavery sentiments shine out during the ensuing ten years. Massachusetts, as has been said, took the lead in emancipation; other New England States, and also Pennsylvania, denounce slavery, provide for securing freedom to all born after a certain day, and prohibit the import of any more slaves. Virginia likewise prohibits importation, and removes legal restrictions on emancipation. From North Carolina, New York, and New Jersey, are issued edicts against the further import of slaves. In short, it appears as if slavery was everywhere about to be given up, and done with. Some expectations of this kind, along with an anxiety to conciliate doubtful friends, afford the only excuse for the perpetuation of slavery under the constitution. With a distinct consciousness of its injustice, its dangers, slavery was recognised under ambiguous terms—singular anomaly!—in the great charter of republican freedom. It was competent to repudiate it; it was advisable to maintain a discreet silence respecting it. Neither was done. Here lies the first great blunder of American statesmanship, never to be rectified. The constitution was framed in 1787, and was in general operation in 1789.

This constitution, which still gives cohesion to the States under a federal government, is an instrument divided into articles, each subdivided into clauses. The passages referring to slavery are as follows: In the second clause of the first article there is a provision for representation and taxation—'Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, according to their respective

numbers, which shall be determined by adding to the whole number of free persons, including those bound to servitude for a term of years, and excluding Indians not taxed, three-fifths of all other persons.' By 'all other persons' is signified slaves. Accordingly, in whatever state slavery exists, there is till this day a statutory method of making up an artificial constituency: in other words, the number is swelled by counting slaves; but as the slaves have no vote, it happens that a limited constituency of free white persons possess a political power equal to that of a constituency altogether free. That so acute a people as the Americans should have accepted this as a fair thing in representation, and still submit to it, almost passes belief. To proceed, however. The next reference to slavery in the constitution is contained in another clause of the first article—'The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the congress prior to the year 1808; but a tax or duty may be imposed, not exceeding ten dollars on each person.' By one of the clauses of the fourth article, it is ordained that 'No person held to service or labour in one state under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labour, but shall be delivered up on claim of the party to whom such labour may be due.'

Other clauses have a remote bearing on slavery. It is ordained that congress shall have power to suppress insurrections, and quell 'domestic violence'; consequently a rebellion of slaves may be suppressed with the whole force that the federal government can bring against it. According to another clause, 'congress shall have power to dispose of, and make all needful

rules and regulations respecting the territory or other property belonging to the United States.' How this privilege has been tortured to infer the right of granting permission to extend slavery over new territories, will soon appear.

The use of such ambiguous phraseology in the constitution, as 'persons held to labour,' leads one to infer that the fathers of the constitution were ashamed of the thing indicated. In the face of mankind, and fresh from a successful struggle for liberty, they do not appear to have had the courage to employ a candid phraseology. Be this as it may, the constitution had taken its ground in maintaining the rights of slaveholders. They could hold persons to service, pursue and secure them if they fled; and at least until 1808, they could migrate with them to new possessions, and receive fresh supplies by importation.

Possibly, the national conscience felt no alarm in adopting these legal institutes. All were jubilant over late successes. A mighty power three thousand miles off had been humbled; 'glory,' as Emerson says, had been 'bought cheap.' The new republic could afford to lecture England—which, we are thankful, has always been able to stand a good deal of sound scolding—on the doctrine of inherent human rights. In the address of the first congress under the constitution, to the people of Great Britain, what grandeur in the passages about liberty, oppression, slavery, and chains. 'When a nation, led to greatness by the hand of liberty, and possessed of all the glory that heroism, munificence, and humanity can bestow, descends to the ungrateful task of forging chains for her friends and children, and instead of giving support to freedom, turns advocate for slavery and oppression, there is reason to believe that she has ceased to be virtuous, or has

been extremely negligent in the appointment of her rulers.' With such remonstrances against wrongdoing, which seem as if addressed to the living generation of Americans, who could suppose that this same congress required to be reminded that a section of the population was still deprived of its rights? As president of the Abolition Society of Philadelphia, Franklin signed a memorial to the first congress, praying that the blessings of liberty may be rightly administered, 'without distinction of colour, and that congress would be pleased to countenance the restoration to liberty of those unhappy men, who alone in a land of freedom are degraded into perpetual bondage.' We all admire the philanthropy breathed in these words; but are unpleasantly reminded that Franklin, with his compatriots, would perhaps have acted more wisely in not constitutionally sanctioning a thing which required afterwards to be spoken of in terms of reprobation.

Let us, however, not bear too hard on the first congress, which in 1789 set a worthy example for future legislation. If the constitution had given congress no power to meddle with slavery in any of the states, it had at least enabled it to regulate the affairs of the territories, from which, both by law and precedent, slavery could be peremptorily excluded. This congress accordingly 'recognised and affirmed the doctrine, embodied by Jefferson in the ordinance of 1787, which forever excluded slavery from the territory that now embraces Ohio, Indiana, and Illinois [also Iowa and Wisconsin]; and in 1800, the same doctrine was approved by John Adams in the Territorial Act for Indiana.*'

Kept as yet within bounds, and no means being immediately adopted

* *America Free, or America Slave—Address to the Citizens of Westchester. By John Jay, Esq.*

to push slavery beyond certain old limits, the number of persons 'held to labour' in the United States, in 1790, was only 697,897; and as their average market-value was then comparatively small, there could have been no insurmountable difficulty in providing means for their liberation on equitable terms. But no effort of this kind required to be made. The progress of local emancipation which was clearing slavery from the northern, would soon remove it from the middle states; and all that the legislators of the day were called on to do was to adopt such measures as would prevent slavery from extending and intrenching itself permanently in the south. Neglectful on this point, all was lost.

Engaged in the task of establishing a great nation—building cities, reclaiming wildernesses, opening up channels of internal communication, extending commerce, planting churches, schools, printing-presses, and other engines of civilisation; successful in almost all arts, and flourishing beyond the hopes of the wildest imagination—the Americans never seemed to have attained a clear consciousness that there was any lurking possibility of social dislocation in consequence of slavery being tolerated within their political system. Not that there has not always been a party who augured danger from this quarter; but in the main, things have been left to take their course; or more correctly, the nation has, with singular indifference, seen a series of events successively and more and more hopelessly interweave slavery with the constitution.

It was, we believe, a crotchet of Washington that the federal capital of the United States should be a city removed from popular influences—as if there was any imaginable Olympus from which the pleasant constitutional practice of *Lobbying*

could by any stratagem be excluded. New York would not do. Philadelphia—more the pity—would not do. There must be a metropolis standing alone in virtuous solitude, somewhere about the centre of the Union. Accordingly, a site was pitched upon, on the banks of the Potomac, the contiguous states of Virginia and Maryland severally resigning a patch of a few miles square for the purpose, henceforth called the District of Columbia. When Washington here planned and built the city which bears his name, he could not have had any great horror of slavery, although he would much rather there had been no such thing in the world. Virginia and Maryland were then, as now, slave states. Slavery accordingly remained in the District of Columbia, as if indigenous in the soil; and from this time the supreme authorities of the United States became the civic magistracy of a kind of miniature independent state, in which slavery was a recognised institution. It could be shewn that this plantation of a political metropolis in the bosom of slavery did much disservice to the cause of freedom—the sight of slaves, slave-dépôts, slave-sales, and the looseness of morals usual in communities affected by slavery, producing no good effect on representatives from the free states. It might be argued that, as Columbia was surrounded by slave states, freedom within this small domain was impracticable. That, however, is not the question. The thing to be deprecated was, making federal authority responsible for an institution which American writers never cease to represent as belonging exclusively to the states in their individual capacity. If any one up till this time imagined that slavery was independent of national administration, his faith, we think, must have received a considerable shock. There were remonstrances, but they

sunk and disappeared under a general acquiescence."

Mr. Chambers then proceeds to notice the purchase, in 1803, of Louisiana from the French under Buonaparte, a vast region embracing the whole of the west bank of the Mississippi; the bold or crafty

policy of the slavery party; the selfish inertness of the free states; and the well-known calamitous results. It is remarkable that Mr. C. it might be unconsciously and without design, with almost prophetic certainty, predicts the fearful collision which is now an historical fact.

Spiritual Cabinet.

PERSONAL ATTACHMENT TO THE REDEEMER.

INSPECT the New Testament records, and there you will find it fully developed. "Our fellowship," says the apostle John, "is with the Father, and with his Son Jesus Christ." "Whom, having not seen," says Peter, "ye love." He addresses himself to the body of christians in many countries; it was the common experience of the age. They loved the unseen Christ. They looked for "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." And it was so radical a distinction between the christian and the world, that Paul, in his zeal, declares, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." And after apostolic days, this personal love to the Lord Jesus was the characteristic of disciples. The expression of the martyr Ignatius is celebrated, in its Latin version: AMOR MEUS CRUCIFIXUS EST! I must go further and say, that this is the great lesson of evangelical christianity. Wherever vital piety decays, this decays. It takes its flight long before the alteration of creeds or the denial of doctrines; for there may be an age of cold orthodoxy unenlivened by one beam of love to the Redeemer. But when this affection has fled, sound doctrine soon prepares to spread its

wings likewise. For a time there may be accurate metaphysical discussion, controversy about tenets, and even persecution for differences. But by degrees the cross is thrust into a corner; and at length the propitiatory work of Christ is extenuated or forgotten. The atonement being tarnished or exploded, the Godhead of Christ is soon found to be superfluous. There is no need of a divine Redeemer under that easy system of liberal christianity in which every man is his own saviour. This may account for the known fact, that among such, small account is made of personal love towards the Lord Jesus Christ. The too frequent allusion to his double nature and to his redeeming blood becomes offensive, and the people are in a fair way to forget that there ever were such spots as Gethsemane or Golgotha. Whereas, in direct opposition to this, whenever vital piety revives, there is a marked revival of love to Jesus Christ. It was so at the Reformation, and it will be more gloriously so in the centuries of light which are to come. Wherever a genuine convert is made from heathenism, his heart is expanded with a new affection, love to the crucified Redeemer. In their best moments, christians of every age

and country have risen in love to God manifest in the flesh. This is witnessed by the thousands of hymns and spiritual songs in which christian affection has poured itself forth in all the languages of christendom. We need not except the Greek and Latin hymns of the early church, before the rise of papacy; some of which have providentially been retained even among many corruptions. The lyric effusion of some favoured moment of unwonted transport in an individual saint, being consigned to the care of poetry and music, thus became part of the worship of the whole church. At the Reformation, songs in an unknown tongue were suddenly ex-

changed for those in the vulgar tongues, and thousands of hymns to Christ burst forth over Germany, Switzerland, Holland, France, and Britain. The piety thus reviving continued from century to century, and for the same object. So far from shunning the death of the Lord, it was Christ on the cross that, above all things, attracted their hearts, because it was here that most was seen of God manifest in the flesh. How many a night of affliction has been brightened by this vision! How many a dying lip has made the name of Jesus its last articulation!

J. W. Alexander.

Poetry.

THE TEARS OF JESUS.

BY ELLEN H. WILLIS.

Tears of love! Behold them flowing
From the Elder Brother's eye!
See him as a mourner going
To the grave at Bethany!

He who through the shadowy portal
Summoned back the freed immortal,—
He whose all commanding word
Sheathed the gloomy victor's sword,—
There, where buried friendship sleeps,
Ha, our own Immanuel, weeps.

Tears of pity! See them gushing
From their pure and sacred fount!
Angels! your hosannas hushing,
Bend ye from the holy mount.

Stoop to read the wondrous story,
How the "Father's brightest glory"
At a sinner's grave can stand,
Mourner 'mid a mourning band,
With the heart, the voice, the eye,
Of a perfect sympathy!

Tears of Jesus! While I ponder,
Blessed comfort let me reap,
"That same Jesus" liveth yonder,
Who on earth was wont to weep.
Though his brow the rainbow weareth,
Yet my thorny crown He shareth;

Yet that loving heart Divine
Throbs responsively to mine;
Not a struggling sigh can rise,
But 'tis echoed in the skies.

Blessed Jesus! in Thy sorrow,
Friends and kindred passed Thee by;
Thou alone could never borrow
The support of sympathy.

When Thy human heart was bursting,
When Thy parched lips were thirsting,
When encompassed with the foe,
Mocking at thy bitter woe,
Thou, who hadst a heart for all,
Drank *alone* Thy cup of gall.

Now in glory where Thou dwellest,
All unknown is sorrow's look,
Yet Thy people's tears thou tellest,—
"Are they not within Thy book?"
While my "night of weeping" lasteth,
Ere the morn' its brightness casteth,
My blest portion may it be,
That Thou weepest, Lord, with me!
And one day, with heart and voice,
In Thy joy may I rejoice!

Reviews.

Christmas Evans: a Memoir: including Brief Sketches of some of his Contemporaries, and Glimpses of Welsh Religious Life; with Selections from his Sermons. By the Rev. D. M. Evans. Bunyan Library, vol. ix. London: Heaton & Son.

This is not the first English memoir of the celebrated Welsh Preacher; but it is, we believe, the most readable and entertaining. We presume that the author, who bears the same widespread family name as the subject of his memoir, though he may not be a relative, is a native of the principality, and inherits that natural and commendable attachment to "my own, my native land," for which the reputed descendants of the ancient Britons are distinguished; and if so, he was all the better qualified to give us a more perfect portrait of his hero and his "surroundings." And certainly if the author was taught to lip in "interminable consonants" in the days of his childhood, it is to us almost a wonder that he has since acquired the art of using "Saxon vowels" with so much propriety and power; at the same time furnishing us with abundant evidence, by numerous apt quotations, that he has been a diligent student of English Literature.

Christmas Evans was a hero worthy of such a biographer. Yes: religion in humble life can furnish its heroes, though the world may "pooh, pooh" them. Such, briefly, was Martin Luther, the son of a charcoal-burner; and John Bunyan, the son of a travelling tinker; and, in later times, Dan Taylor, the collier, and Adam Clark, the Irish peasant boy. But, as we went on turning over the pages which record the early struggles of Christmas Evans, we were strongly reminded of that very poor Warwickshire weaver lad—and we name him, though his name may "provoke a sneer"—

WILLIAM GADSBY.

For differing, though we strongly may, from some of the peculiar theological views of both "Christmas" and "William," yet when we see men like these, born and brought up under the most unfavourable and disheartening circumstances, pushing their way up-

wards to positions of eminence and usefulness, we claim for them a niche in the temple of religious heroes.

In perusing the volume we have been much amused—nay, we will be honest and confess that we have enjoyed a good hearty laugh, and we love to laugh when we can—at some of the droll "sketches" which the author gives of "contemporary" Welsh preachers and "Welsh religious life." We shall give an extract or two now, and will try to find room for a few more hereafter.

After mentioning the circumstances of his parents, and his birth on Christmas Day, (hence his *given* name) 1766, the death of his father, his lonely and neglected boyhood, his religious convictions when a youth, how he worshipped with a congregation of "Arminian" Presbyterians,* and how he was brought into a greater depth of religious experience, our author says—

"But the circumstance which decided him to become a baptist he relates thus:— 'A person of the name of Amos had left the church at Llwyarhydowen, and had been baptized at Aberdun. He came to see me, and I began to assail the anabaptist heresy, as I had been accustomed to consider it. But Amos soon silenced me. I attributed my defeat to my ignorance of the New Testament, and therefore began to read from the beginning of Matthew, to prepare myself for the next interview. Having read the New Testament through, I found not a single verse in favour of paedobaptism. I met frequently with passages in the Old and New Testaments referring to the circumcision and the naming of children, their bringing up in the 'nurture and admonition of the Lord,' &c., but with none making any mention of their baptism; while about forty passages seemed to me to testify clearly for baptism on a profession of faith. These scriptures spoke to my conscience, and convinced me of the necessity of personal obedience to the baptism which Christ had ordained. After a little struggle between the flesh and the spirit, obedience and disobedience, I applied to the baptist church at Aberdun. I was cordially received, but not without some fear on my part that I was a rank Arminian still.' In 1788 he was baptized

* Here we have again the old confounding of Arminian with Unitarian, which we regret to find in the text of our author, although his own context shows that they were really Unitarians.—Ed. J. S.

in the river Dŵar, by the Rev. Timothy Thomas. The religious circle into which he was thus introduced, differing vastly from that in which he had previously moved, in respect of spiritual warmth and zeal, served to quicken the revolution which was now taking place in his character."

His first sphere of labour as a minister is thus described, accompanied by a sketch of a Welsh revival preacher—

"His powers now began to develop with unusual rapidity. It was here in Llyfn, 'in the most disheartening sphere of labour for a baptist minister in the whole of Wales, it pleased the Holy Spirit to give shape and colour to the weakly blossom, and to mature the fruit of his ministry; for whatever growth took place after this time, the hus and form remained unaltered.' The methodists had already taken possession to a large extent of this part of the country, and 'the revival spirit' was exceedingly rife in some districts of Carnarvonshire, which fact last named had, it may be imagined, something to do with the new life upon which he was now entering. Here, also, some of the most powerful 'exhorters' were then preaching.

There was at this time in Carnarvonshire one Robert Roberts, of Clynog, or Llanllyfni, who was immensely popular;—a weakly, deformed, inspired man; originally a farm-labourer of scarcely any education, but with a powerful voice, retentive memory, great discernment of spirits, of natural dramatic oratory, and extraordinary fervour and boldness. The effects which followed his preaching wherever he went, and the crowds which gathered to hear him, were such, that tradition has thrown around him an atmosphere of the super-natural. People fainted away under his sermons; some fell into unconsciousness, to wake no more; he arrested storms with his prayers; he went singing and praising along the high roads, and gave utterance to the enthusiasm that was in him, in all the olden ways which other times pronounce 'fanatical.' His method of preaching was the most exciting imaginable, mingling with his addresses apostrophic outbursts and fervid ejaculations, and weeping freely. He would read for his text, 'Great is the mystery of godliness, God manifest in the flesh,' &c., and at once begin, in the most startling tones, 'Oh, ye people! this is a bottomless sea; with God's help I will just venture on its margin; don't lose sight of me!' In the midst of his greatest excitements he would slightly bow his head, and so remain for a moment, without uttering a single word, and then whisper: 'Hush, hush, hush! what do I hear?' Then he would thunder out, till the whole congregation trembled;

'UPON THE WICKED HE SHALL RAIN SHAKES, FIRE AND BRIMSTONE, AND AN HORRIBLE TEMPEST: THIS SHALL BE THE PORTION OF THEIR CUP!' When he thought he was labouring in vain, failing to preach with any visible effect, he would pause in the midst of the sermon, and, with the big tears rolling down his face, he would lift up a wailing cry, that pierced every heart: 'O Lord, rend the veil! rend the veil!' Whereupon the people's loud and tumultuous 'Amen's' would ratify the agonizing prayer. Then he would recommence, and proceed under such an overpowering sense of the heavenly vision, that in a short time he would utter a second prayer: 'Withhold, withhold, O Lord! draw again the veil, or we cannot stand Thy presence!'

Christmas Evans, when asked whether he could give any account of what led him into his peculiar way of preaching, replied: 'Yes, I can, partly at least; I had the ideas before, but somehow couldn't get at them. When I was in Llyfn, the Methodists had a preacher of the name of Robert Roberts, of Llanllyfni, who was very popular, and there was a great deal of talk about him. Well, I went on one Sunday afternoon to hear him. He was one of the most insignificant-looking persons I ever saw,—a little, hunchbacked man; but he neither thought nor said anything like other people; there was something wonderful and uncommon about him. This Robert Roberts gave me the key.'

Church Questions: Essays Historical and Moral. By Joseph Parker, D.D. London: Snow. Second Thousand.

As we have already furnished, in our last month's leader, a favourable specimen of the ability with which the Author treats these "questions," we need not do more now than give his volume our best commendation; at the same time expressing our hope that many more "thousand" editions will be called for by the religious public, whether conforming or nonconforming. One thing only we regret with regard to the volume before us: the price, we fear, removes it beyond the reach of many. We should be glad to hear that the issue of a cheap edition, say at one shilling, was contemplated, omitting the two last lectures, which, excellent in their way, are only of passing importance. Such an edition would be adapted to the circumstances of the times, and show to the young in our families and schools that "dis-sent" is neither unreasonable nor unjustifiable.

Christian Activity.

FOREIGN SAILORS IN LONDON.

An active and devoted christian man, not employed by any society, after four years labour among sailors in Bristol, came to London to pursue his benevolent efforts to do good, especially among sailors from popish countries. He first refers to *Italians*, and says:—

"I include all by this name who speak the Italian language. They are all tolerably accessible except the Austrians, who are much opposed to the truth, but by keeping to two things, the ruined condition of mankind by nature, and the need of a Saviour, many listen, and then I can speak of Jesus the friend of sinners; after having interested them a little, I draw out the Bible without telling them what it is, and read to them passages suitable to their condition, looking to Him who has promised to bless his own word. Some of them who have stood at a distance listening, draw nearer and express that what I have said is good and true, and inquire what book I have been reading out of. Many, when they have known it is the Bible, buy copies, notwithstanding it is a forbidden book.

When I began the work, I often felt afraid to visit Austrian ships; their looks, their menaces, and tearing the tracts, caused me often to go on board with fear; but by asking the Lord for grace to act prudently among them, I am enabled to pass all their insults and return a kind word, and thus make way for a hearing of the gospel.

I visited one of these ships and gave all the men tracts and gospels; they all immediately began to read them, except a young man who threatened to tear the books. I made no remark, but went my way, turning my head a few times to see whether he would execute his threat, but to my happy surprise, he began and continued to read the despised books. About two weeks subsequent, I went to a dry dock to visit a Norwegian vessel, where I found that the same Austrian ship had come also for repairs; while passing, the thought struck me that I

should speak to the crew again: they listened attentively; one of the boys desired to purchase an Italian Testament, but the first who gave orders for a Bible was the same young man who threatened to tear the little books. Several Testaments and eleven Bibles were sold that afternoon; four more would have been disposed of, but they were not to be had at the time.

While on board another Austrian vessel, between the open hold and cook-house, I offered a tract to the man nearest me; he would by no means accept it, but threatened to push me into the hold; therefore, in order to be out of the danger, I was obliged to pass him within a few inches: whilst doing so, I kept my eyes fixed on him, which caused him to fear and let his hands fall; after having passed, I began to speak to him about the gospel; he remarked, 'I do not like to hear such things.' I told him that was the case with all men until heavenly light shone into their hearts. My last question to him was, 'Will you buy a Bible?' He answered in the negative; but the cook, hearing the question, called me to him and gave orders for one, which I took the following day, and received orders from two other sailors. I took the books at the appointed time, and was glad to see one of the men reading the Bible; at the same time, three others gave orders, and what gladdened me most was, that among the last three was the first-mentioned sailor who threatened to throw me into the hold; when he paid me he spoke kindly to me. When we conquer ourselves, we can fight and conquer others.

Spaniards are a people from whom I expected most opposition, but, I am happy to say, I have met with little from them; they willingly accept tracts and books, and hear me patiently preach the gospel. Many ask me to continue reading the Bible, for, they say, their priests never read to them such things. Some inquire why the priests forbid the reading of such a book; I then referred them to passages of scripture.

I found the mate of a Spanish brig

who was accustomed to read his Bible. After having conversed a little, he remarked, 'I do not see much difference between your religion and mine.' The thought suddenly struck me that he must have read more of the Old than of the New Testament, which I found to be true by what followed. I read to him from the Hebrews, of the one Priest and Sacrifice for sin; he was quite surprised, and acknowledged that he had never seen it before. He marked every passage to which I referred him, and promised that he would study them when he had time. I was very pleased with this man, he was so willing to consider anything quoted out of his Bible.

French sailors are the most flexible of all the foreigners among whom I labour; they receive me politely, and hear what I have to say with respect. They nearly all accept the tracts and books when given, but very few will pay a penny to purchase a copy of the scriptures. I meet sometimes a few rigid Roman Catholics, but by speaking kindly and politely they are constrained to pay attention; especially when I keep to man's state as a sinner, and the need of a Saviour. But, if the conviction of sin were not with the Holy Ghost, I would pass many French ships, for all efforts made among them appear quite useless.

I found a French young man reading

the Bible (a rare sight) to his shipmates, on board of a vessel from Nantes. He and they were glad to see me; they listened to the preaching with an uncommon interest. I invited them to come to my home, but the first-mentioned only, got permission. He said he was a Roman Catholic, and admitted that his church was in a very corrupt state, therefore he read the Bible to see the truth. He had learned, by reading the Hebrews, the folly of a human priesthood. I endeavoured, by the Lord's help, to show him the great need of not only having Christ in the head, but also in the heart. He enjoyed the intercourse, and promised to think and study over what I had urged upon him.

When I began to labour among the Portuguese sailors, I expected rough receptions from them, but I found them so extremely ignorant, that, if I kept from them the word Protestant, I could preach to nearly all of them the whole gospel without any opposition; and they, to show their gratitude, press me to eat some victuals, and invite me to come again. Many sailors from different parts of Portugal have bought Bibles, and obtained many religious books, which they have taken to their homes; and when they have come back to England, have solicited more tracts and books to give to their relatives and friends.

Revivals and Awakenings.

LANCASHIRE.

Just at this time we know of no movements in the religious world of a more interesting and hopeful character than the awakenings to religious life in the depressed manufacturing districts. It now appears that an early resumption of labour is hopeless, and that emigration on an extended scale must take place. How important, then, that all who are sent out should be real christians—men who loving the bible, the sabbath, and the Saviour, will form something like missionary establishments wherever they settle, whether in Canada, or Australia, or South Africa.

Of the religious movement, Mr. Day says:—

"A glorious work is still going on in and around Manchester. Having laboured for a time with various brethren, I have had an opportunity of seeing the work. Brother Craig, with myself and others, held a meeting at Todmorden. Much good was done. From thence we went to Colne, where we had a glorious meeting; hundreds could not get in. At Colne a precious work is going on. Brethren Crane and Craig, with the Vicar, spoke on the platform. Churchmen and laymen took part in the after-meeting; many were

anxious, and souls were saved. From Colne we went to Burnley, the seat of infidelity. There many were congregated together to hear the gospel. Usher, Craig, and other brethren took part in the meeting. They then went on to Glossop. Over a thousand came to the meeting. Mr. Togg, the church minister, took part in the meeting. Much good was done in that place; the people are very willing to hear the gospel.

We had a glorious meeting in the Circus, Manchester. The Spirit of the living God was very manifest. I should think 2000 persons were present. Brother Coster and another addressed the meeting, and, mark this, no noise or excitement was in the meeting. Many hundreds imagine this present awakening is only, as some, even christians, term it, wildfire. After the first address, Mr. Coster arose, and put before them, in his winning manner, the love of a risen Jesus. While he was inviting those present to come to the Saviour, a young woman came out from the midst of the people, walking across the ring. The moment she reached the platform she fell upon her knees and cried aloud for mercy. The result was that the whole assembly was moved to tears. Whether to speak, pray, or sing, the brethren scarce knew. It was indeed a solemn scene. Some fainted away; others might have been seen with their heads buried between their knees. The brethren, many of them, took their bibles in hand, and spoke to the anxious ones. It was indeed touching to see young children and old men and women brought out of a state of death and made new creatures in Christ Jesus.

In Charlton Street a large room has been opened that will hold six or seven hundred. There several meetings have been held, and each night souls have been saved. All glory unto the Lamb! The devil has been defeated to a great extent in Manchester, and I firmly believe that hundreds more will be brought to the Saviour. The brethren feel much indebted to the many hundreds of prayers that have ascended on behalf of this city. Prayer is the secret. If this be wildfire, then I hope every heart may have a shower of it. Eternity alone can unfold the good done in the Alhambra Circus.

At Glossop a blessed work is yet going on, in which the vicar takes a very great interest. One poor man I met with there was working in the fields, his head covered with grey hairs. I said, 'Friend, you are very old; are you prepared for the change that awaits you?' For a time he was silent; then he said, 'You have made a mistake about my age, I have only lived eighteen months. I spent seventy-three years in sin, but now I am happy.' I said, 'What did you do to get this change?' 'Nothing,' said he; 'my Saviour did it all.' 'But where did you find Jesus as your Saviour?' 'I never found him, he found me on these moors.' I would say to any reader of this paper, pray for the work in and around Manchester. If you cannot preach you can pray, and prayer is as much needed in this work as the mainspring in a watch.

At Todmorden the work is still very encouraging. I have known the young converts to walk three miles daily to the prayer meetings. Last week we were favoured with the presence of Mr. Crowley, from London. He spoke to the converts in the daily prayer meeting, and preached in the Temperance Hall in the evening. There is no difficulty in getting up meetings, the difficulty is, that more labourers are wanted,—men whom the Lord will bless. This cotton famine has been the means of blessing hundreds. The fields are white unto harvest. The sympathy of friends at a distance has brought thousands to hear the glorious gospel that comforts the poor and gives life to the dead. Dear christian friends, pray on for more blessing upon the Word in Lancashire, for your prayers will never fail."

The Rev. A. Pyne, of Rochdale, referring to the emigration, says:—

"In maturely considering the prospects of the people, their growing destitution, the inadequacy of any provision to supply their wants, the state of trade, and the failure of the chief material to employ them, I feel more and more convinced that a plan of emigration ought at once to be matured, and agents sent amongst us to make the proposals known. I see no alternative but emigrate! emigrate! Who knows but all this may be God's plan to break up our dense populations,

and to scatter them to the lands flowing with milk and honey, which his bountiful providence has prepared for their use? And our beloved country has the possession of these lands. Our colonies only need the people, and God

seems to say by the present unparalleled state of things, 'Go and possess the lands I have given to you.' All this may seem romance, but I feel convinced a practical mind can scarcely fail to feel the truth of it."

Narratives and Anecdotes.

EMIGRATION FROM LANCASHIRE.

THE apparently interminable war in America, and the consequent hopeless prospects of the working classes of Lancashire, have led many benevolent persons to propose emigration to the colonies as the most feasible mode of permanent relief to the sufferers. Much has been written and published, having reference to the economical, social, and religious view of this subject. From a letter written by Mr. F. Smith, of York House, Penzance, we make the following interesting and important extracts:—

"It is impossible to look back on the origin and development of our great cotton industry without perceiving that the premium furnished by the regularity of employment, and the high rate of wages, led to the congregating of large masses of people in the manufacturing districts, and stimulated, to an extent which would otherwise not have taken place, the growth of the population. The trade, moreover, being lucrative beyond all parallel, the demand for the raw material continued year by year to increase, rising from 646,111,304 lbs. in 1844, to 1,390,938,752 lbs. in 1860. Improvements in mechanical appliances succeeded each other in rapid succession, and cotton mills sprang up, as if by magic, in every direction.

The consequence of this marvellous concentration of energy has been, that America and Lancashire, combined, are able to produce in *one* year a far greater quantity of manufactured cotton than the whole world can consume in the same period of time; whence it follows, that, apart altogether from the internecine war in the United States of America, a *portion* of the Lancashire operatives *must* have been,

sooner or later, thrown out of employment.

The effect—had the 'cotton famine' not occurred—would, no doubt, have been more gradual than it has been. But, in any event, the population of Lancashire must have proved disproportionate to the means of employment. The rural districts could not have furnished the surplus hands with occupation, neither could other branches of industry, which are all sufficiently provided with operatives. To *emigration*, therefore, recourse must ultimately have been had.

Let us, then, look for a moment at the working out of the natural laws of supply and demand. Month after month we should have witnessed a constantly-increasing number of hands thrown out of employ, pining in inaction, their reserved funds daily diminishing, till, at length, we should have had to deal with a mass of dissatisfaction and demoralization which it is appalling to contemplate. In this state of things *emigration* must have been demanded, and we should have sent to our colonies a race of malcontents railing against society and the dispensations of Providence.

How widely different are the results of this much-misunderstood 'cotton famine.' Regarded by the nation at large as a national calamity, from one end of England to the other, and from her Majesty's colonial possessions with scarcely an exception, have poured in, week after week, sums of money which none but the Anglo-Saxon race could have furnished, providing a fund which has sustained the bodies, while the expression of yearning sympathy with which these contributions have been accompanied has filled the hearts of the sufferers with the liveliest feelings

of gratitude, tending rather to raise than to degrade the moral nature of the relieved. And to all this has been added an unobtrusive and, so far as the world's records are concerned, an unchronicled series of efforts for the spiritual regeneration of this people, which has been attended with the most blessed results.

When, therefore, emigration is resorted to—as resorted to it *must* be—how widely different will be the character of the emigrants who will now leave our shores, as the consequence of the ‘cotton famine,’ compared with that of those who would have left us as the result of the natural laws of supply and demand simply!

As evidence of the good that one converted emigrant may do, it will not perhaps be out of place here to mention that, in the summer of 1860, I sent out to New Zealand a poor and (apart from self-culture after his conversion) uneducated miner of the name of Gilbert, whose earnest prayer for a blessing on his labours during the voyage and on his arrival out appeared in your columns at the time. Scarcely had the ship set sail when he commenced those labours by exhorting his fellow-passengers and praying in public with his family. At first he was ridiculed, and even pelted; but, before the voyage was over, he numbered amongst his daily hearers most of his brother emigrants, and even some first-class passengers, and more than one was converted to God. Arrived at Otago, he opened his little dwelling for exhortation and prayer; one after another joined him; the numbers soon became too great for his house to accommodate, and open-air meetings were resorted to, at which he has addressed as many as a thousand at one time. His zeal and usefulness now attracted the notice of the authorities, a meeting-house was constructed for him capable of accommodating between two hundred and three hundred persons, and he is now regularly employed as a kind of itinerant missionary. During this comparatively short period, very many souls have been added to the church through the instrumentality of this poor uneducated miner. Encouraged by this case, I have just despatched a party of twelve to Natal, whose request for the prayers of all

‘christians’ will be found in the *Review* for February 19.

Now, it cannot be doubted that any Lancashire operative, possessed of the same faith and animated by the same zeal as Gilbert, might, under God, be instrumental in doing, in the colony to which he will be sent, what this Cornish miner did and is doing in New Zealand. And, if only a few hundreds of such men were sent out, the amount of good that would be done to the present race of colonists, and the influence that *this* would have in moulding the character of succeeding generations, is beyond the power of human calculation to estimate.

The great thing, then, *first* to be done at once, is to send forth labourers into the Lancashire harvest field; and this can in no better way be effected, so far as I am aware, than by supporting such organizations as ‘The Fund for Preachers to Lancashire.’

Now, your readers will perceive that this evangelizing work is but a *part* of what is required to be done. *Pari passu* with *this*, the most carefully devised system of emigration that has ever yet been attempted should be carried out on an extensive scale.

To the influential leaders of the religious movement in connection with the ‘Lancashire Relief,’ suffer me, then, to address a few words. Look, I beseech you, for a moment, at the cotton statistics! In the year 1860 we imported 1,390,938,752 lbs. of cotton, and this was not more than sufficient to employ the operatives of the North. But it was *more than* sufficient for the consumption-powers of the whole world; for every market was glutted with our goods when the ‘cotton famine’ occurred; consequently, *other* occupation must have been provided for a large number of these people. But this is not to be obtained, as we have seen, in England; hence *emigration* must have been resorted to sooner or later, *under the most favourable conditions of trade*.

We have, however, not to deal now with a state of things the *most favourable* for the employment of our cotton operatives, inadequate as *that* must necessarily have proved, but with the actual condition of things; and if 1,390,938,752 lbs. of cotton would not have sufficed to support the operatives

of the north, what are we to say to 523,973,296 lbs., which is all we received last year? It is true the stimulus of high prices has been applied to the production of cotton in 'other places' than America; but when we consider that this stimulus only had the effect of raising the supplies from 'other places' from 275,048,144 lbs. in 1860, to 510,449,072 lbs. in 1862, would it not be madness to rely on such sources for the maintenance of the Lancashire operatives? I do not, indeed, shut my eyes to the possibility of an early termination of the American struggle, and with this the re-opening of her ports for the exportation of cotton. But, in my opinion, of all the things to be deprecated, the most deplorable would be to see our operatives once more eating the bread of slavery. 'The times of this (our and their) ignorance,' it may be, that 'God winked at, but now commandeth all men everywhere to repent.' And sharing this opinion with me, as I know you must, let me ask, Could a stronger argument than this possibility furnishes be adduced for the adoption of *immediate and energetic* steps for the removal of the Lancashire operatives beyond the reach of so fearful a temptation? In whatever light, then, this subject is regarded, I submit that it points to emigration.

To Mr. Reginald Radcliffe, to Mr. Wilbraham Taylor, and to the leading members generally of the religious-cum-temporal movement in Lancashire, I would say, You, who have already done so much in this noble cause, will not, I am sure, refuse to add the crowning act of *initiating a Religious Emigration Association* for the purpose of sending out to our colonies pious parents with their families, and pious single men and women? Now is the time for action. Some of the colonies are offering *free passages*; all that is required, then, is an outfit and a ticket to the port of embarkation, which the railway companies, who have behaved so liberally, would, in all probability, give gratis. Let the present time be lost, and the money voted by the various colonial legislatures for this special object be expended, and, depend upon it, as soon as the eyes of the various relief committees are opened to this question of emigration,

the 'free passages' will be absorbed like a shower after a drought, and it will then cost four times the amount at least now required to send out the same number of emigrants.

As to funds, rely upon it that no sooner will it be known that you have initiated such a movement than you will be furnished with supplies from every quarter: the rich forwarding their hundreds and thousands, the men of moderate means their fifties (and I beg you will put me down for that sum), their twenties, their tens, and their fives, while the very poor will not withhold their mite for such an object.

In conclusion, let me add a suggestion, the result of my experience in such matters. Your object will be two-fold: to benefit the distressed operatives, and to influence society both on the passage out, and in the colonies. 1st then, Let your emigrants be distributed over *several* vessels rather than sent in *one* ship; and let them be distributed over as *many* colonies as will grant you 'free passages,' rather than sent to *one* colony. 2nd. Take from each emigrant a promissory note for the amount advanced for outfit, etc., payable, one half at the end of the first year, the other half at the end of the second year, or earlier if they are in circumstances to do so. In this way you will maintain their self-respect, while you will establish a fund which will enable you, when the original donations are exhausted, to continue your operations year after year for the benefit of the religious poor of this country, long after the crisis shall have passed away, but not to be forgotten. *Forgotten* it never can be; it is a part of the nation's history, and the fruit it will bear, if some such suggestion as I have ventured to submit to you should be adopted, will be one of the greatest blessings ever conferred on this much-favoured land."

We may just add, that the new and promising colony of Queensland, in Northern Australia, has been mentioned as best adapted for Lancashire working men and their families. By the last mail from that colony we received a communication from a friend, in whom we have confidence, which strongly confirms this opinion.

Baptisms.

FOREIGN.

CHINA.—From the "Missionary Magazine" of the "American Baptist Missionary Union" for April, we give two or three pleasing paragraphs. "Of the eleven baptized at Ningpo the past year, four are females. At the present time there are several females as well as males who attend the sabbath service regularly, and some of them are requesting baptism. In regard to the state of piety among the members, I am sorry to say it is not such as I would wish. Their consciences seem greatly to lack tenderness, and their hearts feeling. The same remark will apply to all the stations, and to the stations of all the Chinese missions with which I am acquainted. The Holy Spirit has not yet been poured out copiously upon the Chinese; and until it shall be, their inveterate hypocrisy and moral obtuseness will not be thoroughly eradicated. If Satan feels a pride in his peculiar character for deception and lies, then must he glory in the perfect reflection of his image in the Chinaman's heart. But grace is able to erase even this image, and to restore the likeness of the God of truth; and, blessed be his name! there are not wanting some examples of this here already. O that their number may be greatly multiplied! In the early part of the year, there was quite an awakening in the Red Bridge district, in connection with the prayer meeting commenced by the brethren there a year ago last summer, and still maintained. These meetings were fully attended by those not members of the church, and much private conversation was had by the Christians with their heathen neighbours. The result has been, the hopeful conversion and the baptism of twelve persons there. They all heard the truth first from the faithful old brother Dzing, who is now in heaven, of whom I have given particulars in some former letters. A new outstation is about a mile from the west gate of the city, in the suburbs, which extend out along a wide, beautiful canal, some two or three miles. It was commenced about the first of last April, by Dzing Chi-yin. This is his native

place, and he is labouring among his relatives and old neighbours. He has laboured faithfully, and, as the result, five from that place have been baptized, and united with the Ningpo church. This, I believe, is an illustration of what might be done at numerous other places, if the men were at hand to locate in them, and daily preach the gospel. Others at that place are inquiring."

AUSTRALIA, Adelaide.—A correspondent has sent us some interesting information regarding two of the Baptist churches recently established in the sister colony. The Flinders Street church, under the pastorate of Mr. Silas Mead, M.A., LL.B., was formed on August 5, 1861, with twenty-six members; since which time to the 11th of January, this year, eighty-seven have been received into fellowship, of whom forty were baptized by the pastor. There remain one hundred and ten in membership. The church still meets on the Lord's-day, for worship, in White's Room. The large and handsome chapel in Flinders Street, which is capable of holding between seven and eight hundred persons, without galleries, is approaching completion, and it is hoped will be opened early in April. The temporary school-room, being two vestries thrown into one, with an infant class room and five bible class rooms over, have been occupied for weekly meetings and by the sabbath school some three months. The total cost of the chapel, with its appurtenances, including land, will be about £6,600. Of this sum, £3,390 has been collected, leaving £2,610 to be provided for. The friends hope to reduce this deficiency, at and before the opening, to £1,500. Mr. Mead baptized seven candidates on the 8th of January.—The church recently formed in Queenstown, near Port Adelaide, has also prospered much. Mr. Allan Webb baptized thirteen persons on the 11th of January. These, with four others being added to the church, doubled its numbers, and there are now thirty-four in fellowship. Others are still coming forward, and there is good hope that a permanent and flourishing cause has been established in the neigh-

bourhood. The friends are taking steps to erect a roomy chapel, as they are at present meeting in a school-room, kindly lent them, but which has all along been too small for the numbers wishing to attend the services.

Melbourne, Collins Street.—On Lord's-day evening, January 23, Mr. Taylor preached from 1 Cor. iii. 9, and at the close of the service immersed eight candidates on a profession of their faith in the Lord Jesus. The chapel was crowded, and the whole service solemn and interesting.

Prahan, Chapel Street.—A sermon on baptism was delivered by Mr. D. Rees, the pastor of Chapel Street church, on Lord's-day evening, Jan. 18, when the ordinance of baptism was administered to four candidates on a profession of their faith in Jesus, in the presence of a crowded and most attentive congregation. Mr. Rees, our correspondent states, read and explained the principal texts bearing on the subject, after adverting to the multifarious evils and misconceptions concerning religious truths and ordinances which have arisen from the substitution of human creeds, formularies, and catechisms, in the place of the teachings of the New Testament. In noticing the baptism of John, Mr. R. stated, First, that John required a profession of repentance towards God, and faith in the Messiah Saviour, who should come after him; and, Second, that he repudiated all hereditary claims, as being incompatible with the spirituality of the kingdom of the Messiah. Mr. R. observed that the text afforded no countenance to the theory of Infant Baptism, and that it is evident from the conduct of the disciples that such a practice was unknown at that time. The discourse was interesting and conclusive.

Jamaica, Annotto Bay.—Mr. Jones writes that the storms and rains which had lasted nearly three months, a longer period than ever known, had rendered travelling almost impossible. Every sort of business was nearly at a stand. He reports a baptism of forty-seven persons in December, and the continued efforts of the people to finish their chapel, towards which many friends contributed while Mr. Jones was in England, the former place having been destroyed by fire.

DOMESTIC.

LINCOLN.—For some weeks past there has been an interesting work of grace in the General Baptist church and congregation in this city. This work has been, and still is, silent but progressive. On Lord's-day, Feb. 22, six disciples were immersed on a profession of their faith in Jesus Christ; and on the first sabbath in April our anniversary services commenced. Rev. J. Cookson, M.A., who preaches to us stately, preached in the morning, and in the afternoon the Rev. T. Horsfield, of Louth; after which six candidates were baptized. Mr. H. preached again in the evening, and the friends baptized in the afternoon were received into fellowship; after which the Lord's Supper was administered. These services were peculiarly interesting and impressive. On Monday afternoon we had a public tea meeting; and in the evening several interesting addresses were delivered, and fourteen pounds realized. W. B.

CHIPPING SODBURY, Gloucestershire.—Three believers were baptized into the names of the Sacred Three, by our minister, Mr. F. H. Roleston, on Lord's-day, April 5. One was a young female, formerly a scholar, now a teacher in the sabbath school, who was seriously impressed at the previous baptism. Another was the grandmother of the above. The other is a young man, whose father was once a baptist minister, but is now a clergyman of the Church of England! May all these prove faithful to their profession and their principles.

GLASGOW, North Frederick Street.—Our pastor, Rev. T. W. Medhurst, publicly immersed ten disciples on the last sabbath in March. Three of the candidates were sisters, daughters of one of our deacons. On the same day sixteen baptized believers were received into the fellowship of the church. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"Believe and be baptized, says Christ,
This is the will of God;
'Twas He the two together joined,
Let none divide His word."

KING'S HEATH, near Birmingham.—Mr. E. Sargent, an assistant preacher, had the pleasure of baptizing two of his sons and one of his daughters, on the first Lord's-day in April, who were added to the church on the same day.

DUNDER, Meadowside.—Our Lord's promise—"Lo, I am with you alway, even unto the end of the world," is still being realized by our little church. On Wednesday evening, March 25, in the presence of the church and many strangers, after an address on baptism, Mr. Henderson buried four believers "with Christ by baptism." Two of the candidates, husband and wife, were "well stricken in years." They were convinced many years ago that believer's baptism was scriptural, and that infant sprinkling was not, but neglected until now to obey the divine command. The other two were newly-married persons, son and daughter-in-law of one of our deacons. They were all admitted to our fellowship. J. S.

OGDEN, near Rochdale.—On the first Lord's-day in March, our pastor, Mr. Nuttall, baptized six believers from our branch school and preaching room at Durn Littleborough. On March 22, two others were buried with Christ by baptism; and on April 5, three more were baptized by our pastor on a profession of their faith in the Redeemer. These were added to our fellowship. T. B.

NAUNTON, Gloucestershire.—On the evening of Feb. 22, our pastor, Mr. A. W. Heritage, baptized two females on a profession of their love to the Saviour. We trust others will shortly in like manner follow their Lord. E. R.

CALSTOCK, Devon.—We had a baptism of four believers in the Lord Jesus, April 12, and are in expectation of others following, as the subject of New Testament baptism is exciting inquiry in the neighbourhood. T. T.

KINTON-IN-LINDSEY, Lincolnshire.—Three disciples of the Saviour were baptized here on Feb. 25. One was a teacher in our sabbath school; and another was a Wesleyan, who, after discharging this act of obedience to his Lord, returned to his friends; the other two were received. We hope soon to see others treading in their steps. T. D. C.

BRAUNSTON, Northamptonshire.—One esteemed brother manifested his love and obedience to the Saviour by being baptized, on March 15. Mr. Veals administered the sacred rite, after preaching on the baptism of Christ.

ASHFORD, Kent.—After an interesting discourse to a crowded and attentive audience on "Tradition," our minister, Mr. T. Clarke, baptized four disciples, who thus publicly professed before many witnesses their faith in Him who once was dead, but is alive for evermore. One of these being the grandson of the late Mr. T. Scott, formerly pastor of the baptist church at Brabourne, many were the silent prayers that he might walk in the steps of his grandfather, and that they all might walk worthy of their high calling, and shine as lights in the world. J. M. L.

WALES.

Aberdare, Bethel.—March 22. The congregation met in the open air, and after a sermon by our pastor, Mr. Price, founded on the character and obedience of Cornelias, he baptized three believers. One of them, Mr. Frederick Lewis, manager, is one of the tallest and stoutest men in Wales, and certainly the heaviest that we ever saw baptized. But all was done in order, and to God's glory. The other was the wife of the above, who there and then came forward; and the third was a young man who left the Methodists for the purpose of fully following the Lord in this ordinance. **Gadlys.**—April 5, in the afternoon, in the river Cynon, Mr. Price, our pastor, baptized five believers in Christ. **Colfaria.**—The same evening Mr. Price baptized three in the chapel at the close of the service. **Ynysydyd.**—April 12, after a sermon by Mr. Price, our pastor, he baptized five in our new chapel, which is fast filling with constant hearers.

A WELSH BAPTISM IN THE LAST CENTURY.

TIMOTHY THOMAS the younger, of Aberdun, was in his full glory on great open-air baptismal occasions, especially in neighbourhoods where his peculiar doctrines were unknown, or greatly opposed. His imposing presence, with a slight seeming hauteur, his courageous bearing, his altogether respectable appearance, with a certain practical wisdom and adroitness in the art of managing a multitude, marked him out as a man well qualified to pioneer and to command. At such times he would stand up in full view of the multitude assembled, holding in the one hand his "licence," and in

the other his Bible; exclaiming aloud that he demanded order and attention in virtue of the two warrants, one from the King of England, the other from the King of Heaven. The small wit which certain vulgar natures delight to expend upon religious practices which differ from their own, however sacred and helpful they may be to conscientious observers, found in him an administrator so self-possessed, and an advocate so dexterous and skilful, that he, at least, generally escaped unscathed by the fire of retort. Once when he was baptizing in a river, a clergyman passing along rudely addressed him, and in words, the exact resilient force of which he could not, we suspect, have anticipated: "You may wash, and I will shear them." The instant reply was: "If you must have the fleece, Christ must have the sheep."

He administered the first baptism in the beautiful neighbourhood of Llandello, at a place not twenty miles distant from where these words are written in his memory. The people came from many miles distance, and at nine o'clock in the morning a vast concourse of eager spectators had assembled on the banks of the river. All unconscious, probably, however secretly and partially inspired by it, of the poetry of the surrounding scene, unusually rich in natural beauty and in historic association, he preached so as greatly to move that motley peasant multitude. On the one hand stood, not far off, the Grongar Hill, which Dyer sang; on the other, might be seen the Golden Grove, where Jeremy Taylor, in troublous times, set fine thought in gorgeous fancy. Right before him and full in view, stood, perched on precipitous, giddy eminence, the ruined castle of the Dynevors, a shattered memorial of a stormy past, and a pathetic symbol of a dying nationality. Not far below, in the same most beautiful valley, there was, if we mistake not, the house beneath whose roof "poor Steele" found a temporary shelter. And all around and between these spots of vivid human interest, there was presented to the eye a scene so fair, of peaceful, various, and undulating beauty, that the imagination might yield itself, satisfied, to its enchantments. It was here the preacher, not given to æsthetic contemplations, but zealously intent upon the law of duty, awakened the distant echoes on that quiet sabbath morning. Coming up

from the water, after having baptized without any interruption—such was his command of that miscellaneous host, many of whom had gathered there from other than religious motives—some one breathlessly informed him that the parish clergyman had been detained for an hour, unable to push his way through the crowd to the church where he had to officiate. This, of course, threatened to be a serious matter; unpleasant consequences were likely to ensue from blocking up the road with the congregation. But the minister was not only ready in reply, but rich in other resources. With admirable tactique and startling catholicism, he cried out to the people, "I understand that the respected clergyman of the parish has been listening patiently to me for the last hour; let us return the compliment, and all go to church and hear him." The church and burying-ground were instantly crowded; the clergyman was delighted with the catholic spirit of the baptist preacher; and, of course, not a word was said about the trespass that had been committed. Some few weeks after, this dauntless but fine-spirited heretic came again to the neighbourhood, to baptize some of the least promising characters among the crowd that had heard him on the banks of the Towy.

His was the Welsh chieftain spirit, baptized and consecrated to nobler purposes. He was a later type of the ancient valour, with the olden fire still burning within him, and now and then scintillating to the imminent danger of neighbouring combustible material. But his grander heroism drew its inspiration from the spirit of self-sacrifice, learnt in all lowliness at the foot of the cross. He walked humbly, devoutly, and justly before his God. "Oh, that I could but pray like him! I have tried, and must confess that I have failed," said one who knew him well, himself of almost seraphic piety, the late John Williams, of Troenant. In his old age, this brave, simple-hearted, and laborious man would occasionally say, with a touch of harmless self-gratulation, "I have baptized, during my ministry, some two thousand persons, and among them was one of the greatest preachers of his time, Christmas Evans;" yet when reminded that his memoir should be written, he could say, "There is nothing in my life worth recording for another generation."

Baptism Facts and Anecdotes.

PRESBYTERIANS DENY BAPTISTS.

It is a fact, patent to all, that the Presbyterians, somehow or other, are generally found among the most bitter opponents of believers' baptism. In Scotland, their stronghold; in America; in Ireland, with more virulence recently; and now, we hear, in our Australian colonies, some are indulging their most intemperate antipathies. When a minister like the Rev. Isaac New, of Melbourne, finds it necessary, in defence of himself and friends, to write in this way, we may be sure there must have been a cause. In the first Circular Letter to the Baptist Churches in Victoria, Mr. N. says:—

"Another charge brought against us is, that of being propagandists and proselytizers. There is just enough of odium attached to these terms, as to render them grateful in the lips of one who is more in love with calumny than with charity and truth. The former of these terms being used to designate the emissaries employed and sustained in all parts of the world by the Propagandist Society of the Roman Church, whose object it is, by all manner of means, to convert individuals to the Catholic faith. And the second seems to be derived from the Saviour's charge against the Pharisees, who would 'compass sea and land to make a proselyte.' To these propagandists and Pharisees the baptists are compared. The impression sought to be made is, that all sorts of sinister means and underhand agencies are employed by us to win over from families and churches individuals to our views. Brethren, we make our appeal to you in confidence for an utter falsification of this charge. You know it is not true. It is a slanderous accusation, dictated by a spirit of unchristian animosity, and not by a zeal for God. Hence in the series of papers which have appeared in the *Presbyterian Messenger*, and which it is difficult to characterize as they deserve, the manifest design of the writer is, to awaken a feeling of prejudice against our denomination, and to involve it in discredit in the estimation of other religious bodies. The tone of arrogance in which the articles are written, the intense virulence by

which they are pervaded, and the tirade of abuse he has poured forth in connection with his astounding and untruthful accusations, disgust by their offensiveness, and awaken a feeling of both pity and scorn for the man who could conceive them. To encounter him in the field of argument, would be a trifling matter; but who that has a spark of self-respect would attempt to rival him in his frenzied declamation? It is mournful, it is literally distressing to see an aged minister, as it is reported this writer is, outraging all the laws of controversial decency and propriety, by indulging in such gross misrepresentation, and by pouring forth such strains of exaggerated invective against a body of christians that has never injured him at all, nor assailed him at all; and who, instead of healing breaches, is scattering firebrands; whose years, instead of having taught him moderation, seem only to have taught him how to rail and to vituperate; whose heart, advancing experience ought to have suffused with the gentleness of Christ, but which seems rather to have pervaded with the bitterness of sectarian strife. Love is upon his lips, but war is in his heart. His tongue is softer than oil, but his words are drawn swords. It is possible, however, that the stroke he has wielded with such indignant energy may rebound on himself. May a kind God avert the retribution he has provoked, and lay not this sin to his charge.

This unvarnished writer would insinuate that baptism with us is an all-absorbing topic, and that it constitutes a predominant theme of our ministry. We tell him at once, that we do attach importance to the ordinance of believer's baptism, as an ordinance of Christ, but yet we know how to keep it in its proper place in the pulpit, where the great doctrines of the cross are to be exhibited with conspicuous distinction; and that a member of any other denomination may attend our ministrations from month to month, and from year to year, without scarcely hearing the subject of baptism adverted to, except he should chance to be present at one of our baptismal services, when he might hear our views of baptism unfolded with christian temper,

and in a spirit of christian kindness towards those who differ from us. Unlike our opponent, we have learned to speak the truth in love, as well as in boldness; and that though our convictions are strong, yet that we can enforce them without bigotry, and can maintain them with dignity, forbearance, and courtesy. We therefore exhort you, brethren, however you may be vilified by such assailants, as by him of the *Presbyterian Messenger*, not to be 'terrified by your adversaries,' but that you stand fast in your loyalty to your Lord, and be not easily shaken in your fidelity to your profession. Be firm in your steadfast adherence to what you conceive to be the truth, but be kind. Fulfil the mission which has been assigned you

with consecrated devotion, but in the spirit of Him from whom you have received it. At all proper times, and with a becoming temper, be not ashamed to avow your sentiments; and if those who differ from us, will not grant the right we freely concede, we need not envy them the honour after which they aspire, of being persecutors of the brethren. We have sought, and shall continue to seek, the friendship of all who love the Lord Jesus Christ in sincerity; but if that friendship can only be purchased by keeping our principles in abeyance, and by a surrender of our consciences, we tell them in all manliness and honesty, we will not pay the price. To do so would be infamy, and would merit scorn."

Sabbath Schools and Education.

CHRIST AMONG THE LITTLE ONES.

AN EXAMPLE TO TEACHERS.

Love Incarnate, in the sacred story,

Once a wanderer through this world of ours,

Leaving woman's grace and manhood's glory,

Stoop'd awhile to gather childhood's flowers;—

Bent in fondness o'er their trustful faces,

Smiled responsive to their artless glee:

Pleased with infant wiles and childish graces,

"SUFFER THEM," He said, "TO COME TO ME."

Weary with the slow of heart beside Him,

Wearier with the proud self-righteous men;

As to some cool shadowy place, to hide Him,

Turn'd He to those loving children then.

Thrice ten years with sinful man sojourning,

Heaven's harmonious converse missing long,

Fancy feigns Him in their tones discerning

Something nearer to the angels' song.

Were they royal children, nurtured proudly,

Babes of matchless beauty, strangely fair?

Or with spirit-glancing eyes, that loudly

Spoke the promise of perfections rare?

Nay, but rather of some lowlier station,

Common form, and nature prone to sin:

Such as these the Shepherd of salvation

Gather'd to His arms, and folded in.

Christian! wouldst thou trace His footsteps holy?

Wouldst thou as thy perfect Master be?

Spurn not thou the little children lowly;

Suffer them, like Him, to come to thee.

Guide them, with their childish follies bearing;
 Seek them, by their wayward wanderings moved;
 Cheer them, all their simple gladness sharing;
 Love them, as the Lord of angels loved.

Him, the bold and rude, the wilful-hearted,
 By thy words of gentleness subdue;
 Her, whose giddy scorn thy love hath thwarted,
 Fainting not, with steadfast hope pursue:

Her, the modest-eyed, with tearful glances,
 Strengthen by thy love's most rich reward;
 Him, whose heart with buoyant ardour dances,
 Win to holy fervour for his Lord.

From the mighty city's dark recesses,
 From the hamlet-houses scattered wide,
 From the world's great wastes and wildernesses,
 Draw them to thine own, thy Saviour's side:

Draw them round thee, by love's girdle holden;
 They shall bring thy life's most lonely hours
 Songs and sunshine,—for the ages golden
 Blossom yet in childhood's land of flowers.

Camborne.

C. L. F.

Religious Tracts.

BOHEMIA.

SLOWLY, certainly, and yet we hope, surely, the pure Gospel is making progress among the nations of the European continent, whether popish or protestant. Places of worship and preaching, as we have them, may yet be forbidden; and hence, private conversation, with the distribution of tracts, books, and bibles, may be the only means that can be employed in popish countries. Even in Bohemia, where Huss, Christ's "faithful martyr," suffered for the truth in 1415, something is doing of a hopeful character.

Ever since the protestants of the various countries that compose the Austrian empire obtained that religious liberty which they had long sought, various associations in other countries had begun to be formed for the purpose of coming to the assistance of these christians so recently delivered from the yoke of oppression. In particular, the christians of the privileged district of the Wupperthal, in Prussia, have established a society for the publication of religious treatises, which are designed to be circulated in Bohemia. Our readers will peruse with interest the following letter from a German pastor who is exercising his functions in that country—a letter addressed to the Committee of the Wupperthal Religious Tract Society:—

"Unless all the signs of the times that we discern deceive us, we appear not to be far removed from the period in which the gospel of Christ will shed its light upon Bohemia with the same splendour as in past ages. Roman Catholicism is here evidently on the decline; but what is most deeply deplorable is the unbelief that reigns among all classes of intelligent Catholics. However, it is fortunate, on the other hand, that we find religious sentiments still subsisting in vigour among the people, and find in many persons of this class an ardent desire to see their church occupying a better position. Cases frequently present themselves of conversions from Catholicism to Protestantism; and if the equality of civil rights were to be more perfectly guaranteed by the law, these cases would be yet more numerous. Notwithstanding all the efforts of the Romish church, a remarkable event took place last year in the village of Spalow, situated on the Rissen chain of mountains,—namely, that eighty persons renounced Catholicism at once with the object of joining the protestant church of Krichlitz.

The only way to do any good among the Roman Catholics of these countries is by making use of the press. I shall be happy to distribute the tracts published by the Wupperthal Society, not

only within my own congregation, but throughout all Bohemia and Moravia. At the first moment from which I shall be enabled to place myself in communication with the Hungarian brethren who speak our language, I think I can also begin organizing the distribution of tracts in that country. Seeing that the law now grants us the privilege of receiving all the books we may need from abroad, I hope you will have the kindness to send us a plentiful stock of tracts in the Bohemian language; German tracts can be of no use except among the clergy."

Intelligence.

BAPTIST.

FOREIGN.

Australia—Victoria.

We have just received what we believe to be a copy of the first published "Minutes" of the "Baptist Association of Victoria," which was held in Collins Street chapel, Melbourne, November 4 and 5, 1862. The Rev. Isaac New was chairman, and the Circular Letter was from his pen, in introducing which Mr. N. says:—"In accordance with a custom which has long prevailed in connection with the baptist associations in England, of addressing an annual letter to their respective churches, it was deemed befitting, at the recent meeting held in November, when our Association acquired a more definite existence and form, to address a similar letter annually to our churches in Victoria; the subject, in this instance, to be left with the writer, and the one which has occurred to his mind as most suitable for a first letter is Our Denomination." The Letter is peculiarly adapted to its object, and is calculated to remove mistaken or unfounded representations of the denomination, as will be seen in the extract we have given at page 157.

The business of the association was conducted in the usual form. We give a few extracts from the Minutes, and a copy of the Rules.

"Letters from the various churches were then read: from these it appeared that the churches generally were in a healthy condition, and some of them were realizing abundant tokens of the Divine presence.

It was resolved, 'That Union Churches, having baptist ministers as pastors, be eligible for admission into the Association.'

It was resolved, 'That the Union Church, Mount Clear, be admitted into the Association.'

The baptist church at Brunswick having made application for admission into the Association, it was resolved, 'That the request for admission be complied with.'

It was resolved, 'That the Association

do print annually a Circular Letter, accompanied with statistics of the churches, and that the Rev. I. New be requested to prepare the letter for the year, such letter to be sold at cost price.'

It was resolved, 'That the thanks of the meeting be given to the Rev. D. Rees for the trouble he has taken to the present time in promoting the objects of the Association.'

It was resolved, 'That this Association desires most earnestly to recommend the *Australian Evangelist* to the attention of the baptist churches of Australia, and to request their co-operation in promoting its increased circulation.'

A collection towards the funds of the Association was made. Rev. W. B. Landells and W. Poole, Secretaries. Mr. Robt. Kerr, Treasurer.

Rules.—I. That this Association shall consist of all churches making an annual collection, and individuals subscribing not less than 10s. a year, willing to unite together for the advancement of the cause of the Redeemer, in connection with the baptist denomination.—II. That this Association shall seek to advance the cause of Jesus, by the preaching of the Gospel, by promoting the formation of christian churches, by the sustenance of Evangelists, and by the temporary assistance of pastors wherever openings for usefulness present themselves.—III. That an annual meeting shall be held at such time and place as shall be deemed most suitable, to which each church shall send a letter containing a statement of its additions and losses, of its Sunday school, and of its general operations during the year preceding.—IV. That at the annual meeting all matters pertaining to the Association shall be submitted to the consideration of the assembled messengers, who shall at the same time appoint a General Committee, with Treasurer, and one or more Secretaries, for the purpose of carrying into effect the designs of the Society.—V. That no monies shall be voted by the Committee beyond the amount in the hands of the Treasurer."

Statistics of the Churches belonging to the Baptist Association, Victoria.

	Erection of Chapel	No. of Sittings.	When Formed.	Pastor.	When Settled.	No. of Members.
Collins Street, Melbourne	1861	1050	1843	Jas. Taylor.....	1857	340
Albert Street, "	1852	700	1852	Isaac New	1858	280
Aberdeen Street, Geelong	1854	370	1852	W. B. Landells ..	1861	101
Prahran	1857	200	1854	D. Rees	1861	47
Brighton	1858	800	1851	Vacant	—	29
Castlemaine	1858	450	1861	James Smith	—	69
Maldon and Branch	1860	150	1860	R. Morton	1860	37
Ballarat	1860	300	1860	W. Sutton	1860	61
Kew	1854	170	1856	J. Foy	1859	15
Newstead	1859	62	1859	Supplied	—	17
Sandhurst.....	1863	350	1861	Vacant	—	20
White Hills	1859	—	1859	John Renney	1863	31
Wesley Hill	1857	105	1857	Mr. Smith acting ..	—	26
Kyneton	1861	190	1860	J. W. Bentley....	1862	20
Brunswick	1861	120	1862	E. G. Lewis	1862	15
Tarnagulla	1862	120	1861	S. Wilson	1861	19
Buninyong, Mount Clear	1859	150	1859	W. Potter	1859	24
Emerald Hill	1854	160	1855	Vacant	1861	35

Melbourne, Albert Street.—At a well-attended meeting of the church and congregation held on Friday evening, Jan. 30, C. J. Jenner, Esq., promised the sum of £500, if the friends would undertake to raise the remaining portion of the debt on the chapel before Jan. 4, 1864. This generous offer was enthusiastically taken up by the meeting, and the sum of £1,300 was at once subscribed in the room. It was also decided that a Bazaar for the sale of cheap and useful goods be held in St. George's Hall, on March 26, 27, and 28.

Mr. Potter, late of Mount Clear, has removed to the church in York Street, Emerald Hill, as successor to Mr. Crosby. —Mr. Lewis, of Brunswick, at a meeting of the church and congregation, was presented with a purse of twenty sovereigns, Feb. 4; and the scholars of the sabbath school presented him with a handsome copy of "Moshelm's Ecclesiastical History."—A new chapel, free of debt, was opened at Deloraine, Tasmania, Feb. 1, and on the same day a church of "baptized believers" was formed at Launceston.

DOMESTIC.

ALCESTER.—This ancient church held a tea meeting of friends at the Corn Exchange, to celebrate the extinction of the debt on their new chapel, on Thursday, April 9; the old place being yet used as a school-room. The Rev. M. Philipin, pastor, was presented with a purse of thirty sovereigns, as some acknowledgment of their gratitude for the services he had rendered in the matter, and as an expression of cordial esteem.

PORTRAIT OF BUNYAN.—We are glad to hear that, through the kindness of John Fenwick, Esq., of Newcastle, a very valuable and interesting portrait of John Bunyan has been presented to the baptist college, Regent's Park, and is now placed near portraits of Carey and Booth. The portrait is supposed to have been painted by Walker, a celebrated painter of the time of the Commonwealth. It was formerly in the possession of Mr. William Sharp, by whom it was engraved. Its latest owners were James Richardson, Esq., of Leeds, and John Fenwick, Esq., of Newcastle. Mr. Edward Smith has also presented to the library of the college a bust of the late Olinthus Gregory, LL.D., of Woolwich.

WOLVERHAMPTON.—The foundation-stone of a new chapel for the church of which the Rev. J. P. Carey is pastor, was laid on Monday, March 30, by the mayor, H. H. Fowler, Esq. The site is on the Waterloo Road, and the place is designed to seat 550 persons. The cost is estimated at £3,500, inclusive of land, towards which about £1,000 has been already subscribed, and other sums are promised. Mr. Vince preached in the evening, when £90 was collected.

BIRMINGHAM, Cannon Street.—We very much regret to hear that the highly-esteemed pastor of this church, the Rev. Isaac Lord, has been under the necessity of resigning, in consequence of the state of his health; his medical advisers being of opinion that a year's rest from pulpit labours is indispensable to its re-establishment.